St. Anthony's Messenger.

ORGAN OF THE THIRD ORDER OF ST. FRANCIS

AND DEVOTED TO

THE INTERESTS OF THE HOLY FAMILY ASSOCIATION.

No. 3. AUGUST, 1910. VOL. XVIII.

(For St. Anthony's Messenger.)

SS. Joachim, Anna and Blessed Virgin Mary.

What favored parents, you, whose child
The Mother of God's Son became,—
The Holy Mary, undefiled,
The Virgin-Queen, upon whose name
The world doth call, in woe and need,
And ever finds its pleadings heard,
Since she for it doth intercede,
Because of her high grace conferred!

Dear Saints, your joy for three short years,
Was Mary; then, unto the Lord,
Despite your lonely hearts and tears,
You gave her back, of free accord.
O, may we, too, glad off'ring make
To Him, when learn we of His Will,—
And sacrifice, for His dear sake,
Our all, and so His plan fulfill!

—*Amadeus, O. S. F.*

The Tertiaries' Corner.

Lessons from the Lives of Saintly Tertiaries.

(Written for St. Anthony's Messenger by O. F. M.)

(For St. Anthony's Messenger.)

Bl. Francis Cichi, Confessor.

T. PAUL gloried in the fact that in simplicity of heart and sincerity of God, and not in carnal wisdom, he had conversed in the world. (2 Cor. 1, 12.) Simple and sincere souls are treasures indeed. Bl. Francis Cichi was one of many such treasures found in the III. Order of St. Francis. Born at Pesaro, a small town in the Marches of Ancona, he forsook the world and its desires shortly after the death of his parents and resolved to follow the humble St. Francis as a Tertiary. He was a faithful copy of the original. He begged his daily bread, and the people, pleased with his conduct and zeal for God, his kindness and cheerfulness, supplied him plentifully with the necessaries of life. Francis used most of these alms for others and kept little for himself. Numerous curious incidents are told of this simple Tertiary's life.

While gathering alms he one day reached the home of some charitable friends just about the dinner hour, and some choice bits of pork were broiling over the fire. The unusual sight, as well as the aroma of this delicious dish, made him forget his good resolutions about self-denial, and his eager eyes told only too plainly how anxiously he longed for a portion of the choice morsel. The kind people enjoyed this touch of human weakness and gave a goodly portion to their beggar-friend. Rejoicing, Francis continued his journey. But when he reached his poor home he reproached himself very severely for his want of mortification and his yielding to sensuality, and he resolved to atone for this great crime. He carefully put the meat aside until it was decayed and unfit for use, and then rubbing his lips, mouth and nostrils with the ugly mass, he reproached himself, saying: "Now, sweet tooth, enjoy this bit of lovely pork! Relish it now to your heart's content! Isn't it tender and delicious?"

And now another little anecdote: The alarm clock of past days was the crow of the cock announcing the blessings of a new day. Now, there was an old cock in the monastery yard that faithfully crowed its morning prayers and awoke Francis from his brief slumber to say his own prayers to God. However, it sometimes happens that alarm clocks sound no alarm, and that cocks do not crow, and Francis—it was during his last illness—overslept, or at least failed to hear the warning call. He inquired

of his brethren why the cock failed to crow that morning. At first they hesitated to tell, but finally yielded and told him that since he was sick and growing feeble, they wished to prepare some strengthening food and soup for him, and they had killed the cock for his sake. Francis was much displeased and asked to see his faithful friend. He took the lifeless bird into his hands and said: "My dear little brother, it was very unkind of these men to treat you so meanly. You was so faithful to me; and I'll ask the good God to bring you back to life as a reward for it." Francis blessed the form, and, to the surprise of his brethren, it slowly came back to life.

Francis spent upwards of fifty years in God's service, and died at Pesaro in 1350. His remains rest under the high-altar of the cathedral.

Reflection.

St. Francis desired to sanctify the daily life of his children. He fully realized that "all our life is made of little things and these uplift the soul." He therefore directed his children to be moderate in the matter of food and drink, and grateful for God's gifts

Eating and drinking are indifferent actions—neither good nor bad as regards heaven. By means of a good intention expressed in prayer these same actions are made holy and entitle us to a heavenly reward. Our Divine Lord always blessed the food He ate and gave thanks for it; the Apostles and early Christians faithfully copied this example. "We do not sit down to a meal," says Tertullian, "until a prayer to God has seasoned it," and St. Ephrem adds: "Although you eat more than once a day, never take your food without prayer."

Food and drink are gifts of God, from whom all good things come, for "when He openeth His hand, all things are filled with good." (Ps. 103.) We must be grateful for God's blessings. "When thou hast eaten and art full, take heed lest thou forget the Lord," says the Holy Spirit. (Deut. vi, 12.) Grace should be said devoutly and attentively while the members of the family are gathered around the table. These prayers are said standing, which is the desire of the Church; not sitting, as some strange custom seems to want it. All work at the stove or table should cease for the moment; for all prayers are spoken to God, who asks reverence from us when we speak to Him. Parents ought to insist upon all the children being present at these prayers; and they should be said aloud. Grace before and after meals contributes much towards the upholding of Catholic life and practices in the family. It is a mistaken consideration for non-Catholics or others to omit grace because of their presence at meals. Courage is always admired; cowardly and sentimental conduct, however, is despised.

Some people find it difficult to say their prayers while taking their

meals in the factories or restaurants. It shows pluck and courage to say a prayer in a public place, and all praise to them that have the courage.

Grace, however, may be said quietly, without attracting the attention of others. The short prayers which the Church recommends will serve this purpose well. "Bless us, O Lord, and these Thy gifts which we are about to receive from Thy bounty, through Christ Our Lord. Amen." "We give Thee thanks, O Lord, for these Thy gifts which we have received from Thy bounty, through Christ Our Lord. Amen." The sign of the cross is not necessary.

Learn to be satisfied with God's gifts. Waste not. "A wilful waste makes a woful want," writes Bishop Colton, in "Buds and Blossoms," and he continues: "Experience proves the truth of it. It seems to be God's way of punishing man for the wastefulness of His gifts. What we have is given us by Him. It is gratuitous; we have no right to it. God has given it like life itself, out of His goodness and mercy. It is all His; 'for the earth is the Lord's and the fulness thereof,' as He declares in Holy Writ, and these gifts, even the least of them, are great and required the power of God to create them, and so God will not permit them to be ruthlessly wasted without punishing the one that wastes them, by having him sooner or later find the need of the very thing he threw away."

Save things for poor and sick neighbors, as so many saintly children of St. Francis have done and still do. Quiet charities are blessed. Recall the words of Job: "If I have denied to the poor what they desired and have made the eyes of the widow wait; if I have eaten my morsel alone and the fatherless hath not eaten thereof, . . . let my shoulder fall from its joint and let my arm with its bones be broken." (Job XXXI, 16.)

Practice self-denial at your daily meals Occasionally abstain from certain foods, or enjoy them in lesser quantities for love of God and heaven; your loss will be God's gain. May Bl. Francis obtain for us a love of self-denial, that so well becometh a child of the mortified Saint of Assisi!

Stumbling Blocks.

Strive vigorously to form the habit of using everything that comes to you, whether pleasant or unpleasant, fortunate or unfortunate, to your advantage. Do not allow an unpleasant letter, a disagreeable criticism, an uncharitable remark or other trial of any kind to darken your whole day and cast a shadow over your life. Make up your mind resolutely that nothing shall stand in the way of your genuine success. You cannot allow your life to be darkened by the clouds cast over your pathway by those who wish to injure you. Misfortune and difficulties make strong those who have the courage to surmount them and use them as stepping stones, instead of stumbling blocks.

Motu Proprio of Pope Pius X. on the Indulgence of Portiuncula.

AMONG the recent documents published in the "*Acta Apostolicae Sedis*" we found the following *Motu Proprio* of the Holy Father concerning the great Indulgence of Portiuncula:

"Now that the solemn celebrations in honor of the seventh century of the foundation of the most noble Order of Friars Minor are drawing to a happy close, in order that the memory of so auspicious an occurrence may be duly preserved, and seconding the pious wishes of the faithful for a more easy way of gaining the Indulgence known as the Portiuncula, We have decided and do decree, of Our own motion and with certain knowledge by Our Supreme Apostolic Authority, as follows:

All the concessions, however granted, which have not yet expired, concerning the said Indulgence, remaining in force, We grant faculty to the Ordinaries of places, all and several, to appoint in their respective jurisdictions one or more churches or public or semi-public oratories, according to circumstances, where the faithful, having duly confessed and approached the Holy Table and praying according to Our intention, may gain *toties quoties* a Plenary Indulgence applicable also to the souls in Purgatory, from the vespers of the first day of August to sunset on the second day of August of the current year, just as if they visited any church of the Order of Friars Minor.

And this same indulgence, under the same conditions and in the same manner, We grant to be gained by the faithful of both sexes who lead a life in common provided they visit their own church or when they have not a church, their own domestic oratory in which the Blessed Sacrament is preserved.

Finally, that nobody may be deprived by any special circumstances of this most noted spiritual benefit, We are pleased to grant faculty to the said Ordinaries of places to appoint for the obtaining of the above-mentioned Indulgence, both for the faithful who live in the world and those pious persons who dwell in communities, instead of August 2d the following Sunday, from vespers of Saturday to sunset on the Sunday itself, with the condition, however, that nobody may twice enjoy this concession.

We earnestly desire and urgently recommend that in the Churches and Oratories designated as above, on the day appointed for the gaining of the indulgence special public supplications be made to God for the Supreme Pontiff, for the Ministers of the Sanctuary and for the entire Church Militant, and that these be accompanied by the invocation of the

Seraphic Patriarch, the Litanies of the Saints, and Benediction of the Blessed Sacrament.

This do We will, decree, sanction, commanding those concerned to provide that all this be immediately brought to the knowledge of the faithful. These presents to be valid for this year and this occasion only. All things, even those calling for special mention, to the contrary notwithstanding."

Given at Rome at St. Peter's, June 9, 1910, in the seventh year of Our Pontificate. POPE PIUS X.

(For ST. ANTHONY'S MESSENGER.)

The Holy Land Before and After the Coming of the Friars.

(CONTINUED.)

THUS we see how the Franciscans were getting hold of the Holy Places just at the time when the Crusaders could not hold their own against the Saracens. The Friars even conciliated the Saracens to make peace, but the Crusaders refused it. "Ambassadors were sent to propose peace to the leaders of the Christian army; . . . The conditions assured the Christians all the advantages of both war and peace. . . . The ambassadors returned to the camp of the Mussulmans, to announce that the Christians refused the peace; their account excited indignation, and indignation aroused courage."[27] After a few more years of disgraceful attempts to withstand the Saracens, and hopeless continuance of the wars, Acre, Tyre, Tortose, Beyrouth and Sidon fell (1291) into the hands of the Mussulmans. And so ended the efforts of the Crusaders in Palestine.[28]

The Friars were now left alone to wrestle with the infidels and schismatics. The very Catholics were the worst element they had to deal with.[29] Sometimes indeed they had to suffer from the Turks, but generally they were on good terms with the civil power. They had paid dear for what they had obtained, but they had much more to pay to retain it; it has been estimated that no fewer than 6,000 Friars have there met with a violent or untimely death.

Soon the condition of Christians in Palestine began to grow more cheerful. In the next century we hear of "Beautiful Ramlah" being entirely Christian; [30] and of Bethlehem, Sir John Maundeville writes in

[27] Mich., II., p. 257.
[28] Guer., p. 172.
[29] Thos. Wright, "Early Travels in Palestine" (London, 1848), p. 292.
[30] Ludolpf von Suchen, "Travels in Palestine," apud "Pal. Pilg. Text," XII., p. 65.

1322: "And you must understand that all who dwell in Bethlehem are Christians. And there are fair vineyards about the city, and a great plenty of wine, which the Christians make, but the Saracens neither cultivate vines nor drink wine. . . From Bethlehem to Jerusalem it is about two miles.[31] And in the way to Jerusalem, half a mile from Bethlehem, is a Church, where the angel announced to the shepherds the birth of Christ. And in that way is the tomb of Rachel. . . In that way also are many churches of the Christians, by which men go towards the city of Jerusalem."[32] How this pleasant description contrasts with the picture Michaud has shown us above, of the alarm of the Christians even in their cities, and their drear, uncultivated land!

In the next century we know from Br. Felix[33] how kindly pilgrims were received and provided for, and shown over Palestine by the Friars. Another pilgrim in 1432, Bertrandon de la Brocquère, says: "I hear divine service at the Cordeliers' (Franciscans'), and saw there people who call themselves Christians, but some of them are very strange ones, according to our notions. The principal monk at Jerusalem (the Guardian of the Franciscan Convent?) was so friendly as to accompany us as far as Jaffa, with a Cordelier Friar of the convent of Beaune."[34]

True spiritual pilgrims like these are not surprised when they find the Friars in the Holy Land doing their sacred duty, keeping and guarding the Holy Places. They did not go there expecting to find the Friars out with pick and shovel, digging up monuments of the past, and exploring the ruins of antiquity. Such is not their work, but the work of scientists; if some Friars chance to be scientists, that is quite apart from the work of the Order in the Holy Land.

"The sanctuaries and the missions: these two are the principal care of the Franciscan Custody of the Holy Land."[35] The Friars are in the Holy Land to maintain the living exercise of Catholic worship, and to provide a safe and profitable pilgrimage for devout souls who come with a sincere mind to visit and venerate the land of Jesus and Mary. "The Holy Land registers annually from 25,000 to 30,000 pilgrims, to whom they (the Franciscans) give food and lodging gratuitously for fifteen days."[36] This is their mission there, and that they faithfully discharge it is best learned from fervent pilgrims, who, like those spiritual men of the days of faith, go to pay their homage to the land where their Redeemer passed the years of His earthly life. They know that there is much uncertain at Jerusalem, and that there is much work there for scientists; but as for themselves, they are there for the good of their

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[31] Geographical miles.
[32] Wright, ibid., p. 163-164.
[33] "Wanderings of Br. Felix Fabri," apud. "Pal. Pilg. Text," VII.-X.
[34] Wright, ibid., p. 292.
[35] P. Fred. Giannini, O. F. M., "La Custoria di T. S.," p. 19.
[36] D'Ala, ibid., p. 22.

souls, and they forget all speculation and doubt when "Jerusalem, the city long the object of the pilgrim's weary journeying, is at length gained, the Church of the Holy Sepulchre lies open, and the sight of the Sacred Shrines greets his longing eyes, and soothes his throbbing heart."[37]

At present the Custody of the Holy Land has 56 Monasteries, with 509 Frairs, of whom 253 are Priests. They attend 51 parishes with 102,-039 Latin Catholics and 1,100 Catholics of the Oriental rite, to whom they preach the Gospel in 12 different languages. They serve 94 other Churches and chapels, 58 sanctuaries, 9 pilgrim houses and 496 alms houses. Besides the large college at Aleppo, they teach 10 industrial colleges, and 59 schools, with 4,020 pupils. They care for 144 orphans and 9,676 poor families.[38]

"One sees from what I have given, how much this Order has merited of Catholics, after it was established in Palestine by its holy Founder."[39] "After the kingdom of Jerusalem had fallen, God raised up in the person of St. Francis of Assisi, the chief of a peaceful and heroic legion, a band of religious, humble indeed but valiant, who were to found in Palestine a kingdom more lasting than that of Godfrey de Bouillon."[40] Fr. N. R., O. F. M.

The Man In His Home.

The seclusion of a home gives to a man a certain freedom and attendant privileges which no other place in the world affords, and it is right that it should. But it is not right that this freedom and these privileges should be abused to the disadvantage of the wife. Too many men seem to have the idea that they can drop into constant and disconsolate and churlish moods at home with their wives, which in any other place and by any other person would not be tolerated. It is when a man is within the walls of his home that he is himself. Then it is that he should be at his best. When a man gives the best that is within him to those closest to him, his home will be the ideal place that he wishes it to be. No man has a right to expect from his wife what he on his part does not give her. If he wants her sympathy, he must give her his consideration. If a man lacks the element of consideration, he should cultivate it; and cultivate it not for the benefit of his friends, but for those in and of his home. Consideration should begin at home, not in the homes of friends, as it so often does—and ends there, too. The atmosphere which a man creates in his home by example becomes the rule by which his children live. The husband and father strikes the key-note for right or wrong living.

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[37] Slattery, ibid., p. 57.
[38] Crusaders' Almanac, 1910.
[39] Guer., ibid., p. 403.
[40] Guer., ibid., p. 397.

Pious Union in Honor ..of the.. Holy Ghost

"We earnestly desire that piety may increase and be inflamed towards the Holy Ghost to whom especially all of us owe the grace of following the paths of truth and virtue." POPE LEO XIII, *Encyclical, May 9, 1897.*

(For ST. ANTHONY'S MESSENGER.)

A New Series of Short Instructions.

(By Rev. Fr. J. M. FINIGAN, O. S. F. C.)

XIX. How Devotion to the Holy Ghost Concerns Us.

WE can easily perceive how devotion to the Holy Ghost concerns us, when we notice the great contrast or difference which exists between souls possessed of the Holy Spirit, and souls without Him. To have, or not to have Him, makes all the difference of the beauty and reality of this life; and all the destiny of the life to come. It means whether we belong to Jesus Christ or not. Amid the Angels the difference is that between the glorious Archangel St. Michael and Satan. Among men, between St. Peter and Judas. On intimate union with Him, or obedience to His holy inspiration, lies based all the huge difference between saints and common believers. And, remember, that to be without the Holy Ghost is to have been by our own fault created for nothing, or worse than nothing, to have missed the end of our creation, to be a part of everlasting darkness, of everlasting unlovingness! (Fr. Faber.)

The Apostle has said: "Know you not that the Spirit of Christ is in you, except you be reprobates? If any man have not the Spirit of Christ, he is none of His." (II. Cor. XIII., 5.) And, again: "Know you not that your body is the temple of the Holy Ghost, which is in you? Why does he say your body? Because the soul is in the body, and the soul is the seat of the indwelling presence of the Holy Ghost."

What a great pity it is then that we are not spiritual, we are not supernatural. We live in the world and converse with it until we become worldly in the habit of our lives. We do not keep alive by mental prayer, and by recollection of the divine Presence within us and without, this great, primary and vital truth of the indwelling of the Holy Ghost.

If only we would arouse ourselves and take up the practice of devotion to the Holy Ghost and try to spread it among those over whom we have influence, surely we would thereby glorify God, and better correspond with the gifts and graces of the Holy Ghost, instead of living our tardy, laggard lives, we should be guileless and fervent disciples of Jesus Christ and beloved by Mary, His Immaculate Mother.

Alas! that so many should be found living in utter forgetfulness of the Holy Ghost, Whom they received at Baptism and Confirmation!

Turning a deaf ear to His holy Word, they live now but for earth and earth's wealth, honors and sinful pleasures, "whose God is their belly and whose end is destruction." From time to time we should ask ourselves: "By whom are we led in our path through life? By whom are we possessed? Is it the Holy Ghost, or is it Satan?"

N. B.—To become a member of the "Pious Union," send stamped envelope with your address thereon, to the Rev. Fr. Superior, O. M. Cap., St. Anthony's Mission, Mendocino, Cal.

Cured at the Shrine of St. Anne de Beaupre.

MISS FRANCES LITTLE, of 414 Draper street, Dorchester, Mass., who had been a cripple for the last six years, and within this time was never known to have taken a step without her crutches, astonished the members of her family Saturday night, June 11, by walking into the house, as though she had always had the unimpaired use of her limbs.

On Sunday, June 5, the crippled girl, in the company of her sister Marie, left Boston for Quebec to visit the shrine of St. Anne de Beaupre. The following Thursday, June 9, she went to the shrine, as she had on the two previous days, with her sister. At 3 o'clock that afternoon, while wrapped in pious meditation, she suddenly felt a strange sensation in the region of the spine. A thrill passed through her body and communicated with her diseased limb.

She beckoned to her sister and remarked to her that she felt a warm glow passing through her ankle. At the next moment she stood erect and firm upon both feet.

The sister made a hasty motion to hand her the crutches, but the former cripple replied to her: "I will never have occasion to use them again; I am cured."

At the time this incident happened a large throng was present at the shrine. The girl's conduct raised attention. She was immediately surrounded by hundreds. On learning what had happened the crowd was dumfounded with amazement.

Leaving the crutches at the shrine, the two sisters left St. Anne's for Boston, where they arrived on Saturday night. The father and mother of the girl stood speechless when they saw their daughter returning without her crutches and walking without the slightest effort.

All day Sunday hosts of friends, that had heard of the miraculous cure, visited her home on Draper street. On leaving her, the visitors were surprised to find her accompanying them to the door, something that they had not seen for the last six years.

The Sisters who teach at St. Peter's parochial school received a still greater surprise, when Miss Little suddenly paid them a visit, having walked from her home on Draper street to Meeting House Hill, a walk of about fifteen minutes. The former cripple had been a frequent visitor at the convent. On learning of the miraculous cure, the Sisters regarded the girl with reverential awe.

Miss Little declared: "I ascribe this sudden cure solely to supernatural means, to the power of prayer, and my faith that my prayer would be heard. I have given no thought to cures brought about by natural means; I am convinced that I have experienced a miraculous cure, which could not have been brought about by natural means."

In Boston Miss Little had been treated by two eminent specialists, Drs. Joel Goldthwait and E. H. Bradford. The former had performed an operation with little success and was contemplating another one. She suffered from a diseased bone in the ankle and foot of one of her limbs. Though the malady was situated at the lower extremity, the whole member felt numb and paralyzed.

For the last six years she had resorted to all known medical treatment, but was not appreciably benefited. Medical authorities were at loss to diagnose her case. Their operations brought little relief.—*Cath. Union and Times.*

Watch and Pray.

Do you not say that you have the best intentions in the world; that you wish you could act much better than you do; and though you have the sincerest desires for salvation, yet a thousand conjectures happen in life when we forget all our good intentions and must be saints to resist their impression. This is exactly what I tell you; that in spite of all your pretended good intentions, if you do not fly, struggle, watch, pray and continually take the command over yourself, a thousand occasions will occur where you will no longer be master of your own weakness.

Nothing but a mortified and watchful life can place us beyond the reach of temptation and danger. It is ridiculous to suppose we shall continue faithful in those moments when violently attacked, when we have a heart weakened, wavering and already on the verge of falling; in a word, we must be holy and firmly established in virtue to live free from guilt.—*Massillon.*

—Success will never come to your house without a special invitation.

—He who cheerfully endures contempt and is happy under crosses and afflictions, partakes of the humility and sufferings of Our Lord.—*St. Mechtilde.*

(For St. Anthony's Messenger.)

The Wounds of Mankind.

ROBBERS are a tough set to meet. They are not content with stripping man of his possessions, but usually inflict the most painful wounds upon their victim, who tries to defend his rights. Of this we have a good example in the parable of the "Good Samaritan" and the man, who fell among the robbers. Stripped of all he had once possessed, he lies on the ground bleeding from many ugly wounds, inflicted by the robbers, and would have died, had not the Good Samaritan taken pity upon him.

This parable is but a picture of mankind, bleeding from the many self-inflicted wounds. Is it possible that man could be so foolish to hurt himself? Yes, for we have caused many a wound ourselves, and do it daily. The first one to sin against God was Adam. Created in happiness, all the riches of nature and grace were his, and still he sinned by his disobedience, thus plunging all mankind into misery. It is a matter of faith, that through one man sin came into the world, and through sin came death, the most terrible of all punishments. What a train of evils has not the sin of Adam brought into this world! Man was created for happiness, it was the will of God that he should enjoy the world and all the things in this world, and finally receive an eternal reward. But, now, what is the life of man? From the cradle to the grave it is a chain of cares and troubles. Look at the millions of people, who are in the true sense of the word earning their bread in the sweat of their brow. Go out on the farms and see the poor farmer. In the heat of the sun he is compelled to work and till the soil, and what is the result? Oftentimes his crops are poor and the returns meagre, or if the harvest is great, some miserable speculator cheats him out of his money by paying him but one-half of what the grain is worth. This is an every-day occurrence, and explains why some people get so rich and others remain poor, no matter how hard they work. So you see there are still robbers on the road from

Jericho to Jerusalem, even among us Christians! Go into the workshops and factories of the great cities, and you will find the wounds of mankind in still darker colors. Here are men and women, boys and girls, toiling from early morn till late in the night for a few paltry dollars, ruining their health and oftentimes, what is still worse, their morals, just to satisfy the greed of some robbers, who style themselves Christians of the better class. These robbers go to church, at times drop a dollar into the contribution box, but think nothing of robbing their poor fellow-men of their hard-earned wages. They do not see the haggard faces, the sunken eyes and the hollow cheeks of those, through whose hard work they are made rich! Such men are robbers and a curse to mankind, who will deny it? Go to the hospitals and you will see the wounds of mankind. Here is a cripple, there is a consumptive, and next to him you may find one whose features are disfigured by cancer or some other similar disease. Bad as all this is, one thing is still worse, it is death, the great curse of mankind. Day after day the angel of death is cutting down mankind like a mighty mower on the fields. He cares not for the rich, neither does he spare the poor, no power on earth can resist him. Is this not terrible, that all the work of man is in vain, that of all he has earned not one cent can he take to eternity, that the king must go to the judgment-seat of God as well as the poorest beggar, that there is no preference, nothing counts but the good works of man! Now all this misery we have not brought down upon ourselves, we have inherited it as a consequence of the fall of the first man. But many a wound is caused through our own fault.

God has given you a healthy body and a sound mind. And still how often have you overlooked this fact, and used your body for the gratification of sensual pleasures. God has given us thousands of things for our food, and we abuse them by eating too much, out of season and by not sharing it with the poor, who are less fortunate than we are. Are we not robbers, depriving God of the glory we should give Him, when we spend the day of the Lord in a sinful manner instead of sanctifying it? Is not the man a robber, who instead of supporting his family squanders his money in drinking to excess? And is not a mother a robber, who, instead of taking care of her home, fills the whole neighborhood with her gossip and poisons the hearts of those, who eagerly listen to her vile and slanderous talk? Who will be able to sum up the damage that is done in all these ways and through the various channels of vice, so rampant in cities? Who will enumerate the murderers, open and secret, who take the life of their neighbor, who kill body and soul? How have you become one of them by your slander, by anger, hatred, by your bad conversation, by the pictures, books and the like, you lent to others, or showed to innocent souls? Is there no remedy, no salvation for mankind? Yes, the

Good Samaritan is still alive and his work still goes on. Through the ministry of the Church man is taken into the inn. Just think of the thousands of innocent girls, who said farewell to the world, who spurned the offers of man to become brides of Christ. See them flitting from bed to bed in the hospitals, a kind word and a loving smile is the balm they pour into the hearts of the afflicted, whom they not only nurse back to health, but often win again for Christ. What must I say of the work of the Good Samaritan in the confessional, where so many souls, covered with wounds, are healed and re-born for heaven? Perhaps you are one of these who has experienced the wholesome influence of this great sacrament of reconciliation, so I need not tell you about this work of God in His Church. Yes, my dear friends, we Catholics have all reason to feel sorry at so much misery in this world, but we have still greater reasons to rejoice that the God, Who inflicts the wound, is so willing to heal it, and that in the midst of all misery He invites us to come to Him, and He will refresh us. Now if God is so good, will not you, my friend, look up some poor sinner and be a Good Samaritan to him? Will you not say a little prayer each day for the conversion of such sinners, who have wounded their own soul, and are wounding others? Show mercy, and God will be merciful to you! B. B.

Ingratitude of the World Towards the Monks.

THE story is old, but it can bear repetition, for if the truth be assailed thirty times a day, why may it not be allowed to parry the blows just as often?

That so-called free governments should be conspicuous in the exhibition of a rancorous hatred of institutions to which the modern world owes the essential features of its civilization, is, indeed, a saddening puzzle, and furnishes an instructive instance of the ingratitude and inconsistency of the human heart. We know it often happens that men hate with the utmost bitterness those who have most befriended them, and that the memory of the services rendered us by those we have learned to dislike, serves to whet the edge of our aversion, and steels our heart against those to whom reason alone, apart from the better instincts of our nature, should bind us with the bonds of love.

Monks, and monastic institutions generally, stand in this relation to many modern governments, and are assailed with a fury proportioned to the nature and extent of the services they have conferred on their persecutors. When France ordered the doors of religious houses to be closed, she proved herself recreant to her most glorious traditions and turned

down that leaf of her national history that glows with the purest light. When Mexican anti-clericals howled for the suppression of convents and monasteries, they endeavored to tear from the annals of their country the golden page on which are inscribed the names of those heroic sons of St. Francis who first planted the tree of Christian civilization in the land of the Aztecs and watered it with their blood; they endeavored to blot out the memory of those gentle deeds and that exalted piety which made the name of Fra Junipero a name to conjure with among the Indians of the famous missions in California. And so with the restless and revolutionary Republics, both great and small, of Central and South America.

Every turbulent ruler there, who has ousted his predecessor by the machete, the garrote, or the bayonet, signalizes his advent to power by fulminating pronunciamentos against monks and nuns and all manner of religious institutions. These fanatics of a miscalled liberalism are the true reactionaries of the age, for they would plunge the world back into the darkness of paganism and extinguish the beneficent rays of that lamp which the blessed hand of a Benedict, a Bernard, a Francis, and a Dominic, lovingly trimmed for the enlightenment of humanity. They would substitute the rule of the bayonet for the law of the Gospel, and would gladly see the altars of Corinth rebuilt on the ruins of Christian temples.

This deep-rooted hostility to religious bodies sprang into existence at the very inception of Protestantism, for Luther's revolt began with his own defection from the Augustinian Order and culminated for him with the theft of a nun from the convent that had sheltered her. And ever since Protestant literature and art have largely called on their resources for the purpose of caricaturing and misrepresenting the man of medieval times.

The German artist invariably exhibits him as the finished type of a *bonvivant,* gross, sensual and corpulent, while today, some of the most fascinating lines and most musical verses of Scott, represent him in the guise of a Friar Tuck, or Marmion's blithesome Brother John. And it is from these sources that the prevailing impression concerning the monk of the Middle Ages is received. Yet nothing could not only be farther from the truth as attested by history, but nothing could more conclusively prove the base ingratitude of the world to a class of men whose services to humanity and civilization have never been equalled and cannot be surpassed.

Let us endeavor to correct that myopism which will not let the light of a given period fall full on our mental retina, but endeavors to adjust the image to its own defect. Let us do justice to a remote epoch in human

history by viewing its events in the light which shone upon them at the time, and not by the light which illuminates the present.

When the monks of the West first made their appearance, the state of Europe was simply chaotic. The fierce children of the North had covered the fertile plains of Southern Europe, and had dashed to pieces the last remnants of Roman civilization. Rapine and pillage had been their watchwords, and their own heel pressed upon the necks of the conquered nations, which imperial degeneracy had made an easy prey to ruthless ravage.

The Church stood appalled at the horrible spectacle presented to her view, and, had she been a mere human institution, she would have abandoned as hopeless the task of winning those unspeakable savages to the gentle sway of the gospel, and diffusing among them the light and blessings of civilization. But her arm was divinely nerved, and Providence made the early monks of the West, those individual apostles who trooped forth from the walls of Monte Casino, the instrument by which she was to accomplish her superhuman task.

Inspired by the heroic spirit of their founder, St. Benedict, they spread themselves over the face of the land, carrying peace and light, and comfort in their wake. Patient, gentle, persistent and industrious, they bore with them everywhere the glad tidings of the gospel and at last subdued the iron heart that beat in the breast of the Goth, the Visgoth and the Vandal.

They penetrated the gloomy forests of Germany, scaled the heights of the Black Mountains, and settled in the swampy vasts of Suabia. Wherever they went peace and plenty smiled, and the waste places of the land bloomed like gardens of the South. Waving cornfields appeared where the monarch of the forest had lifted his stately head for ages, and peaceful flocks grazed over illimitable stretches of rich meadowland which the untiring hand of the monk had reclaimed from desert and swamp. They erected extensive buildings beneath whose hospitable roof the unfortunate thousands of a bloody and turbulent period found rest and shelter. And these thousands formed the nucleus of thriving communities that grew up under the shadow of the monastery, and devoted their lives to the peaceful pursuits of agriculture and the industrial arts. At last the sword of the roving soldier of fortune was converted into the pruning hook of the husbandman, for whom the word "home" began to possess a meaning.

Thus was laid the foundation of modern European society, and thus were made the first beginnings of those free towns and hamlets which became so many *foci* of civilization for the surrounding country. And that these blessings were dispensed at the hands of monks and nuns we

have ample testimony from numerous and impartial writers, both Catholic and Protestant. Kenelm Digby, a Catholic, vouches for the fact in that noble monument of his pen *Mores Catholici* or Ages of Faith, as does Maitland, a Protestant, in his "History of the Middle Ages."

The perusal of those instructive pages cannot but convince us that Europe would have remained in a condition of semi-barbarism for an indefinite period had not the enlightened zeal, the patient industry and ardent charity of the medieval monk played their part, and played it well on the stage of the medieval world. And yet the modern world goes on traducing their memory and persecuting their successors, crying out as of old, "Away with them, give us rather the Barrabbas of agnosticism, indifferentism and unbelief."—"But let this be our consolation: *Monks are immortal;* they were, they are, they ever shall be! All else is grass," says Rev. John H. Stapleton in his *Moral Briefs.* (Chapt. XL., page 140.)

(For St. Anthony's Messenger.)

Plain Truths Plainly Told.

WE feel obliged to say a few more things to the members of the bar, who are compelled to deal with two classes of persons—the poor and the upper classes. We give the *Advocate of the Poor* the first chance; he most certainly deserves the place of honor and the privilege of precedence according to Christian principles. Alas! the poor, as a rule, have little show in the world, and, alas, less in the courts—as a rule! Of course, not quite complimentary for men and a nation who parade on the stage of the world as "Christians," and a "Christian Nation." Indeed, justice is handled in our courts with more respect for the person than for the law, and the long and short of the story, and almost daily experience, culminates in this sentence of an observer of matters referring to law and justice: "He who steals a chicken is a thief, and he who steals ten or more millions is a clever master of finance." Yes, for one who has some respect for law and order, and justice, quite often the spectacle in our courts is enough to make the blood boil in a wooden Indian in front of the tobacco store next to the hall of justice.

True it is, again, that parties enter into lawsuits without having good cause and reason; matters of litigation could be settled just as well outside of court, and, consequently, with less or hardly any expense; but stubbornness, obstinate and spiteful, makes one party in the case a fool positive, and the other an ass superlative. And, indeed, quite strange to

say, even the poorer class of people waste "a little fortune" in court litigations, just for the sake of principle, as they claim.

There is no doubt that many lawsuits could and would be averted had we honest lawyers who would counsel their clients justly and conscientiously, having more consideration for the purse of the poor than their own pecuniary interest and inordinate desire of money; yes, money that rightfully and justly belongs to the widows and orphans.

"Is it not a terrible arraignment of so noble a profession to hear it daily said, by the organs of public opinion, in a free country, that some of our courts of justice seem only to be organized for the purpose of permitting lawyers to absorb the entire fortune of their ill-starred clients during the slow process of a suit? that neither the judges on the bench, nor the bar, as a body, will dare or care to interfere to prevent the enormous and ruinous fees levied on the wretched contestants? that men standing high in their profession are almost weekly discovered to have betrayed the trust of the widow, the orphan, the minor, or the too confiding client, by using the property of the latter for their own personal profit?" (O'Reilly.)

But let us rather put up a model of a Christian lawyer!

St. Ivo

is the patron-saint of the members of the bar, and his feast is celebrated on the 19th day of May. He had the good fortune of having a pious mother, whose accomplishments and piety enabled her to mold her boy's soul to the pursuit of the noblest aims and the practice of the most generous virtues. He made his studies at Paris and Orleans, and graduated with honor at each university. He devoted his first years in the practice of law exclusively to the poor and defenseless, and he was soon known as the "Advocate of the Poor." Later he was induced to receive holy Orders. As in every diocese in France—and indeed of all Western Christendom—the Bishop's court was the one to which the laboring poor loved to appeal for justice, Ivo was, immediately after his ordination, appointed "official," or presiding officer at the ecclesiastical court of Rennes. Here he was not permitted to remain long, for the Bishop of Treguier, who claimed him as his diocesan, forced him to accept the position of ecclesiastical judge in his own native city. He made of his court a model, reformed the entire administration of justice, and became

The Idol of the People

far and near. For, not satisfied with fulfilling his own duties as judge, he held himself ever in readiness to go to the other courts to plead the cause of the needy and the oppressed.

Revered as he was by high and low, this readiness to advocate the

rights of the widow and the orphan, of the husbandman and the day-laborer, seemed to create neither jealousy nor unworthy rivalry among his brother lawyers. On the contrary, his deep knowledge not only of law but of human nature, his almost preternatural sagacity in detecting guilt and following it through all its dark windings, and the eloquence which he displayed in favor of the innocent, made him a welcome favorite everywhere.

When his Bishop forced him to accept a pastoral charge, he displayed in his parish of Tresdretz the apostolic virtues of which he had already given the promise while a layman.

Again, it must be remembered that he was a member of the Third Order of St. Francis; and as the noble youth was remarkable for his vigorous life, the young lawyer built up a reputation especially among the poor, who soon found him to be their friend and protector.

Not only in France, even in England the Great Britain "Advocate of the Poor" was revered by the people as well as by the members of the profession he had so highly honored.

We are only solicitous in thus glancing at so holy a life, that

EVERY TRUE-HEARTED LAWYER

should be,—the advocate, the defender, the devoted and disinterested counselor of the poor.

Little to fear of making oneself guilty of any ungrounded incrimination, we may ask reform in the legal profession; and it is of the big-hearted, honest and eminent men of this high calling that we confidently expect the remedy, recalling the words of Dante in his "Purgatorio:"

> "Nino, thou courteous judge, what joy I felt
> When I perceived thou wert not with the bad!"

It is to be hoped that our lawyers, attorneys-at-law and magistrates, by cherishing high and noble Christian and charitable ideals of their eminent profession, and by endeavoring sincerely and ambitiously to walk in the paths of learning, of honor, of integrity and of Christian charity, may be able to hold up their life as an example and a model for their descendants:

> "The good and mighty of departed ages
> Are in their graves: The innocent and the free,
> Heroes and poets, and prevailing sages,
> Who leave the virtue of their majesty
> To adorn and clothe the naked world. And we
> Are like to them—such perish, but they leave
> All hope, or love, or truth, or liberty,
> Whose forms their mighty spirits could conceive,
> To be a rule and law to ages that survive."
>
> —(O'Reilly, p. 390.)

For Our Young Folks

Marion's Venture.

(Written for St. Anthony's Messenger by B.)

Chapter IV.—The Picnic.

NO end of invitations to social functions! Marion made a feeble effort to absent herself, but her father and aunt, who were immensely flattered by the admiration she had won, insisted on her accepting, at least the greater part. In some incomprehensible way Percy was always amongst the favored guests. He seemed morose and anxious, when others hastened to do homage to the reigning belle. He endeavored, to the disgust of the other guests, to monopolize her society.

"Ah!" said Vera, "I did not think that Marion would let herself be led captive so easily."

"Why not, Vera, the chains are golden; and the admiration and love of the twain is mutual. Do you not observe that her eyes follow the stately knight's figure constantly? Dear me! what tell-tales those soft, dark eyes of hers are!"

It was evident to all that the youthful beauty had succumbed to the personal magnetism of the young congressman. About this time a picnic was arranged, to which the elite of the gay city received invitations. Neither Marion nor Newcomb was forgotten. The weather was ideal and the whole affair magnificent. Percy hovered near the girl constantly. It was apparent that he resented hotly the attentions paid to her by the gay cavaliers present. If she had at such moments raised her glance to his face, the hard, cruel lines about his mouth that at times smiled so fascinatingly, might have proved a warning. Cupid, however, is proverbially blind.

After games, dances and every variety of amusements had enlivened the scene, a number of the young folks decided on boating. Percy forthwith claimed Marion's company in his skiff, a little fairy creation, engaged for the day.

Such rippling laughter, such sweet music, merry repartee as floated over the blue waters of the historic Potomac! The sun was sinking in a bank of crimson clouds, as fair Luna peeped shyly from the azure heavens, when a piercing shriek startled the revellers.

"Holy Mother Mary," cried Marion, pale to the lips, "it is Imelda, my friend. Imelda, oh, she is lost!" Several of the young men plunged

into the river after the girl, but the current was strong, and it was plain that they were but poor swimmers.

"Oh, help, help!" cried Marion, wringing her hands in despair.

"Marion, Miss Stafford, do not excite yourself. I will save your friend at every risk." And quick as thought he threw off his coat, and plunged into the river.

"Oh, Percy, Percy!" murmured the girl. She leaned back, faint and sick at heart, in the skiff, which had now drifted to the shore.

Newcomb's task was not an easy one, but he was an expert swimmer, brave and fearless; he caught the sinking girl and bore her shorewards, although with great difficulty. He had almost reached the shore with his unconscious burden, when he struck his head violently against a sharp stone. Strong hands seized him in time to prevent his sinking with the rescued girl. They laid him on the beach in a deep faint, while the blood oozed from an ugly gash on the forehead. Marion was beside him in an instant.

Oh, Percy, Percy!" she wailed. "Help, help, he is dying!"

"Keep cool, Marion; big, strong fellows like Newcomb don't die so easily. The doctor will be here in an instant," said Jack.

A motherly old lady who had had ample practice in household surgery, washed and bandaged the wound, while Marion sobbed and prayed. Even before the doctor's arrival Percy recovered consciousness.

"Where is Marion?" he whispered. "Did she reach the shore in safety?"

"Percy, dear Percy," she faltered.

"Oh, Marion, all is well if you are safe." He clasped her hand, then sank again into unconsciousness. Jack was not altogether pleased at Marion's attitude. She was too demonstrative. The physician now came on the scene, and after a careful examination of the wound, pronounced it rather serious, but by no means dangerous. It was a lucky escape, a little nearer the temple and Percy's race was run. Marion shuddered, but still there was no longer any cause for alarm. The Sacred Heart had heard her prayers, so at least she fondly hoped.

Dr. Carroll took charge of Percy; as he observed how the young gentleman clung to Marion's hand, he remarked: "Miss Marion, I believe your skill in the healing art surpasses mine in this case; you must act the part of the Good Samaritan and visit the poor wounded knight of the paddle frequently."

"She'll soon be around with Aunt Clarissa, doctor! Goodby, Percy! Come, old fellow, come, cheer up and never say die! Marion must come home immediately. She is pretty well shaken up. She's only a mite of a thing, and has just been emancipated from school, and therefore is not initiated in the ways of the world."

As Marion left the grounds many remarks were passed.

"Oh, did she not betray herself," said Vera, ruefully. "I am sorry, for too easily won is a bad prospect for the future."

"Can it be possible that such a bigoted little Romanist should become a willing captive to the fascinations of that infidel Newcomb?" asked an elderly lady. "I must say I haven't much religion myself, but I would hesitate to link my fate with anyone who so openly sneers at everything sacred."

Some doubted the last statement, if the chance were given this lady of questionable age. Marion had certainly, in her excitement, made a serious blunder, and she could expect nothing but unkind criticism.

"Why, Marion, you must be much attached to this young gentleman," remarked her father. "Keep it to yourself, however. So far, I have nothing against the young man; he has wealth, position, and what counts with you girls, good looks in profusion. I apprehend a little friction on the question of religion, however; but he is so broad-minded, that it will not, I hope, prove a serious obstacle."

"Child!" said Aunt Clarissa, "for, indeed, you are a child. You'll have half the town talking about you, showing your feelings as you did before the engagement has been announced."

"Why do you speak in this way, Aunt Clarissa? There is no engagement, and"—

"Silly girl, go to bed immediately, you're feverish, really ill."

Marion was obliged to submit.

"Go on, little girl, take care of your health. I can't afford to lose my little rosebud," said her father, affectionately. "Jack will keep you posted about Newcomb's case."

"Indeed, papa, and Aunt Clarissa, you shouldn't jump at conclusions like this, for"—

But Aunt Clarissa hurried her off and set to dosing and doctoring her for shattered nerves, until Marion feigned sleep to escape further treatment. Poor girl! she was terribly annoyed. What had she done? True, she could not just then make up her mind to renounce Percy, still she was not ready to bind herself by any definite promise.

Oh, would not the Sacred Heart help her! If she had only remained in the convent, that blessed, peaceful home of her childhood, how different her life would be. She had never known a moment's anxiety or sorrow. Surely the world's rose-crowned cup of pleasure had proved bitter to her lips. Well, she could not see Percy for some days. Meantime she would obtain permission to visit a favorite cousin in Tennessee, then, perhaps, Percy would forget all about her, and she would pray and bear the pain. The weary hours of the long night passed slowly away; at

length, towards morning, she fell into an uneasy sleep, haunted by heavy dreams. It was high noon before she arose, and began to dress for a visit to the church.

At the shrine of the Sacred Heart, at Mary's feet, she had always found solace in her childish troubles. Help would not be denied her now. No; help from on high is always ours to command, provided we do not put obstacles in the way. Her attention was just then attracted by a commotion in the hallway. Was Percy worse? How her heart sank!

[TO BE CONTINUED.]

The Seventh Centenary of the Foundation of the Order of Saint Clare of Assisi, 1212-1912.

THE echoes of the Seventh Centenary of the Foundation of the Franciscan Order, which was celebrated during 1909 throughout the Franciscan world, have scarcely died away than we find ourselves on the eve of yet another Franciscan commemoration—the Seventh Centenary of the Foundation of the Order of Saint Clare.

All Catholics are familiar with the touching story of Clare's flight from a rich and noble home on that memorable night of Palm Sunday in 1212, when St. Francis, awaiting her in the little Church of the Porziuncula, received her vows made for the love of Christ, and dedicated her to God and to Holy Poverty. The Saint and those early companions who followed her example were first known as the Poor Ladies, but today the Order is familiarly dear to us as the Poor Clares. Who does not know of their life of prayer and penance? Who can hope to know how many souls have been helped and saved by their intercession during seven long centuries? It is because Catholics realize how much the world owes to this Order of prayer and penance that the Very Reverend Mother-Abbess of Santa Chiara, in Assisi, is making this appeal to all English-speaking Catholics, and especially to all Tertiaries of St. Francis in her great need.

The old and venerable Church of Santa Chiara, and the Monastery adjoining it, are in grave need of repair. The crypt containing the Poor Clares' most precious treasure—the marvellously preserved body of their holy Foundress—and the Chapel of the Blessed Sacrament are the only decorous portions of the vast Church. The walls of the nave, the altars, the sacristy, and the tower are all in grievous need of restoration.

Therefore it is the hope of the Very Reverend Mother-Abbess and of her community to celebrate, in March, 1912, the Seventh Centenary of the Foundation of their Order by effecting the renovation of their

Church and Monastery through the generosity of all true lovers of St. Francis and St. Clare, as a lasting tribute of this generation to these two great Assisan Saints. Even those who usually refuse their support to foreign charities on the very just grounds that all their help is needed at home will hardly refuse an alms on an occasion which is of so unique a nature. And those who are not of the Catholic Faith, but who owe so much to the treasures of religious art in Assisi—that art which drew its inspiration from the lives of these two Saints—will perhaps also contribute, in a spirit of gratitude, something towards the restoration of one of Assisi's sacred shrines.

In order to collect the necessary funds and to inaugurate the work without delay, a local committee has been formed under the presidency of His Eminence the Cardinal Francesco di Paola Cassetta, Cardinal-Protector of the Monastery of St. Clare of Assisi.

Offerings can be sent direct, either by cheque or International Money Order, to R. M. M. Abbadessa Suor Carmela Reattelli, Casa Madre delle Clarisse, Assisi, Italy.

The Power of Repentance.

"But most of you will say to me: 'The way of righteousness we have not known. We have defiled our souls by sin.' Well, be it so. If you cannot enter heaven by the path of innocence, thank God, you can enter it by the path of repentance. If you cannot go before your Maker clothed in the white garments of sinlessness, you can appear before Him in the purple robe of penance.

"If you cannot walk heavenward with the innocent John the Baptist, you can go in company with Peter. Which of you has ever offended God as Peter did?—Peter, who denied his Master with an oath after he had made so many protestations of fidelity, who denied Him after his lips were purpled with the precious blood of his Master, which he had drunk at the Last Supper, yet so much did Peter propitiate his Lord by his tears and repentance that he is appointed the Prince of the Apostles and the Head of the Church.

"If you are unworthy of keeping company with Mary the Virgin in your journey to eternity, you can be the companion of Mary Magdalen, the penitent. Which of you has defiled her soul as Mary Magdalen did? And yet, next to our immaculate Mother, there is no woman mentioned in the Gospel who was more favored by our Lord or more honored in the Church than is Magdalen. If you cannot kiss the feet of Christ with chaste lips, like His Mother, you can water them with tears of compunction, like Magdalen. Oh, how precious in the sight of God is the gift of repentance, since it changes a moral leper into an elect of God!"—*Cardinal Gibbons.*

St. Anthony's Department

St. Anthony's Ever Ready Help.

THE conversation became general. Notwithstanding the official character of the reunion, the guests who had arrived in the morning from all points of Canada, had rapidly formed acquaintances and the customary ceremonies of a first meeting made place for the usual priestly simplicity. Mgr. N.—, Bishop of the remote diocese of L.—, had his listeners spellbound by his spirited discourse, when all of a sudden mention was made of St. Anthony, which recalled to his mind some incident. "Father," he said to his secretary, "I have this morning fulfilled my promise." And to his astonished listeners he said: "Yes, my promise to St. Anthony of Padua. I had promised him a Mass, and I said it this morning. I have a great confidence in the good Saint. I obtain from him all I ask, and melords, if you will listen to my story, I shall be glad to proclaim his honor publicly." "Yes, Your Lordship, we shall be glad to hear it." "Well," he said, "it is of no great importance, but, nevertheless, it shows the Thaumaturgus' benevolence towards his faithful clients. Lately I went from Montreal to Winnipeg and the fatigue of the journey and the heat produced in me an indisposition, akin to sea-sickness. I went to lie down in the Pullman, but to no avail. I remembered that I had a good remedy in my valise. With one hand I took out of my pocket my key and with the other in the darkness I hunted my valise, but when I was to open it, I found that in my search for the valise, I had dropped my key. How shall I find it? It surely could not be very far from me. I promised St. Anthony a Mass if I would find it, and at that moment my hand touched it under the quilts."

After he had finished, his secretary told the attentive listeners that His Lordship had another story, regarding the special protection of St. Anthony, and he was prevailed upon to relate it. He said: "An orphan girl wished to enter a religious community, but she was poor and had not the requisite 800 piasters. She came to me and related to me her discomfiture. But what could I do? I told her to recommend herself to my heavenly Provider and to promise to him an alms for his poor. She promised two piasters and dropped them into the St. Anthony's box, . . . the mite of the widow. Fifteen days later I sent her the 800 piasters. Surely they had not fallen from heaven. But judge for yourself and see, whether it was not St. Anthony's work. I thought I would

appeal to one of my acquaintances, a rich man, but a poor Catholic. I did not expect anything from him, but I thought I would at least try, and so I went. And to my surprise he said: 'I am very glad, Your Lordship, that you have thought of me, to aid you in this good work. You shall have all you want. Write out a check and I'll sign it.' 'It is evident,' said one of the hearers, 'such a speedy response to your prayer could have been only achieved through St. Anthony's ever ready help.' But this is not all, rejoined His Lordship. Since that act of charity the good benefactor of my poor orphan gradually came back again to the practice of his religious duties."—(Translated from *"Revue du Tiers Ordre et de la Terre Saints,"* by Fr. G. S., O. F. M.)

Book Notices.

SAINT ANTHONY'S POCKET-BOOK, wherein many things may be found. Published by Burns & Oates, 28 Orchard street, London, W. Price, 50 cents. *Philip E. Gallaher*, 908 Napoleon avenue, New Orleans, La., is the sole agent for the United States and Canada, to whom all requests for copies must be directed. This handsome little book, bound in leather, red edges, and in form of a pocket-book, besides being a regular calendar of the movable feasts and days of obligation, as also of the Saints, furnishes sufficient space to keep an account of every day in the year. An exquisite frontispiece shows St. Anthony of Padua preaching to the fishes at Rimini. Much valuable information is given concerning the Catholic Church in England and its numerous possessions, also a list of Pious Associations, Guilds and Confraternities.

NOW READY! NOW READY!

The Franciscan Almanac for 1911.

An Annual Calendar published by the Franciscan Fathers of the Province of the Most Holy Name and devoted to the promotion of the cult of St. Anthony of Padua. It likewise contains articles of interest to all classes of readers.

Copies may be had from the FRANCISCAN FATHERS, St. Bonaventure's, Paterson, N. J., or at any convent throughout the Province. *Price 25 Cents.*

Chronicle of the Order

Rome.—In commemoration of the third centenary of the canonization of Saint Charles Borromeo, the great Cardinal and Archbishop of Milan, the Holy Father has, under date of May 26, 1910, issued a lengthy Encyclical Letter, which has caused undue excitement among the German Protestants. The scope of the Pontifical document is to show that the Modernistic tendency of our times are similar to those against which St. Charles fought with such notable success, and that the aim of the innovators of his day, as it is of Modernists today, was a general defection from the Faith and the discipline of the Church. The Holy Father recommends great zeal in the catechetical instruction of the young, condemns so-called lay or neutral schools, urges the establishing of denominational schools, and calls attention to certain countries, where, in the name of liberty, the worst form of tyranny is practiced. The present danger, he goes on to say, is even greater than that of the times of St. Charles Borromeo, as the enemy threatens within the very pale of the Church, feigning obedience to her authorities, thus secretly to propagate ideas which are more radically pernicious than those of the so-called reformers of the sixteenth century. Even those engage in this warfare who, by their position, are pledged to defend the Church They are under the illusion that the Church can compromise with the spirit of the age. Finally, the Holy Father gives expression to his sorrow that not enough stress is laid upon the reception by the faithful of the Sacraments of Penance and the Holy Eucharist.

A satisfactory understanding between Germany and the Vatican in the matter of the recent disturbances occasioned by this Encyclical has been reached. The Vatican authorities have agreed that the Pontifical document will not be proclaimed by the Bishops of the Empire in the usual formal and public manner, but there has been no withdrawal of any statement in the Encyclical. Cardinal Merry del Val communicated to Dr. von Mühlberg, the German representative at the Vatican, a note in which he protests his conviction that the commotion in Protestant-evangelical circles was due to a misunderstanding of the purpose of the Encyclical. The Pontifical Secretary declares that certain clauses of the Encyclical have been interpreted in a sense entirely foreign to the Holy Father's mind. The Pope, the Cardinal adds, has heard of the unfortunate commotion aroused by the document with sincere regret, since any thought of giving offense to the non-Catholics and Princes of Germany was absolutely absent from his intention in promulgating his Letter to the Christian world.

—A valuable Mosaic, representing the Blessed Virgin with the Infant Jesus on a throne, and St. Francis of Assisi and St. John the Baptist standing aside, has recently been removed from the wall in the rear of the altar dedicated to St. Rose of Viterbo, in the old, venerable church of Aracoeli belonging to the Franciscan Order, and placed on the wall to the left of the chapel, so as to be seen and admired by all lovers and students of Christian art. This masterpiece of art was executed in the early years of the fourteenth century and is well preserved.

Italy.—The Rev. Fr. Thomas Catalani, O. F. M., a famous preacher, has, with the approbation of his Superiors, been elected a member of the city council of San Giovani Valdarno in Tuscany. He will very probably be chosen mayor of the place. Evidently the people of that community are not afraid to entrust their municipal affairs to the hands of a poor Franciscan monk.

China.—Last summer cholera raged through Che-foo, and the hospital of the Franciscan Missionary Sisters of Mary was filled to overflowing with victims. The careful nursing by the good Sisters saved many and made the sufferings of the dying less intense. Some months ago the big Moguls of the district called in a body to present a testimonial to the Sisters and their good St. Anthony, for their services. A richly ornamented tablet of wood, setting forth the praises of the Sisters and St. Anthony was carried in procession through the town, preceded by a band of musicians, that was intended to draw the public attention to this act of thanksgiving. A large crowd gathered in front of the hospital, where the tablet was set in a prominent position to their accompanying cheers. The donors, attired in their richest holiday costumes, walked two by two before their board with impressive dignity, and gave four salaams (Oriental salutations) to the board, thus paying their respects to the *divinity* that had saved them from the *cholera devil.* A strange mixture of the pagan and Christian idea. This was the first time in Che-foo that St. Anthony received homage from a distinctly pagan gathering.

Spain.—Great preparations are being made in this country to celebrate the centenary of the birth of the illustrious Catholic philosopher, James Balmes. He was born at Vich, August 28, 1810. The chief festivities of the celebration will take place in his native town, where an International Congress of Apologetics will be held from the 7th to the 11th of September, under the presidency of the Rt. Rev. Bishop Torray y Bages. Father Balmes was an enthusiastic member of the Third Order of St. Francis.

Portugal.—Reports from the village of San Estaban bring the sad news that four Franciscan Fathers died suddenly after partaking of victuals that had been poisoned. Eight other Friars of the same convent are not expected to live. Further details concerning the sad occurrence are still wanting.

England.—The Capuchin Friars Minor are again preparing for their annual mission in the hopfields of Kent. This work, which began in a small way six years ago, has now become a large undertaking; like the mustard seed of the Gospel, it is growing into a wide-spreading tree. For the last two years it has covered the heart of the hop-growing district, with twelve Mission stations where Mass is said every Sunday during the season, and where the Catholic hop-pickers are visited and cared for during the week. And yet the work grows and demands an increase of energy and workers. Much as the good and zealous Fathers have done, they desire to do more, for every year new fields of labor present themselves, and new opportunities of doing good. We have taken great interest in this great and charitable work ever since its inception, and we assure our good brethren in St. Francis of our sincere good wishes and prayers for a bountiful spiritual harvest this year.

South America.—Apropos of the death of the Rt. Rev. Nicholas Armentia, O. F. M., Bishop of La Paz, Bolivia, which occurred November 24th of last year, the chamber of deputies has voiced the sentiments of the entire population by adopting the following resolution:

"Deeply mourning the death of the Rt. Rev. Bishop Nicholas Armentia, the chamber of deputies desires to publicly express its high appreciation of the eminent services rendered by the deceased to the Republic of Bolivia; therefore, the worthy President, D. Eliodore Villazon, has decreed that the 26th day of November be observed as a time for universal mourning, and that the funeral be conducted with military honors and such other solemnity becoming the exalted position of the departed, at the expense of the State."

The deceased Prelate was born December 6, 1845, at Bemedo, Spain. He entered the Franciscan Order December 16, 1860, and made his solemn profession December 20, 1864. On the 22d of October, 1901, Pope Leo XIII. appointed him to the Bishopric of La Paz, Bolivia. R. I P.

Canada.—The first Franciscan church in the Canadian North West was blessed on May 8, 1910, by Rt. Rev. Bishop Legal, of St. Albert. The Catholic residents of Fort Saskatchewan are to be congratulated on their achievement. The church, which is built in the Roman style of architecture, measures 70 feet in length and 40 feet in width. It is said to be the neatest church in the place.

—The annual Franciscan pilgrimage to the shrine of Our Lady at Rigaud will take place on Sunday, August 14. Trains will leave Windsor Station at 7:45 a. m. and 8:15 a. m.; returning, leave Rigaud at 6 p. m. Tickets—adults $1.00, children 50 cents—may be obtained from members of the Third Order.

United States—Cincinnati, O.—Died June 25, at St. Mary's Hospital, this city, the Ven. Brother Francis Welte, a member of the community of the Poor Brothers of St. Francis. He was 72 years and 5 months old, having spent 34 years and 7 months in the community, chiefly at the Boys' Protectory in Delhi. R. I. P.

—At the Intermediate Chapter of the Province of St. John the Baptist, which was in session from July 20-22, at St. Anthony's monastery, Mt. Airy, Ohio, the following Rev. Fathers were transferred to:

Cincinnati, O.—*St. Francis Convent.*—The Frs. Agnellus Rom, Romuald Helmig and Ephrem Lieftuechter, Professors at St. Francis S. College; Fr. Matthew Popp.

St. George's Church.—Fr. Alfred Hermann, assistant.

St. Bonaventure's Church.—Fr. Leo Molengraft, chaplain at St. Francis Hospital.

St. Anthony's Monastery, Mt. Airy.—Fr. Roman Kraemer.

St. Bernard, O.—*St. Clement's Convent.*—Fr. Basil Henze, chaplain at the infirmaries.

Hamilton, O.—Fr. Isidor Veerkamp, Rector and Superior; Fr. Justin Welk, assistant.

Louisville, Ky.—*St. Boniface's Convent.*—Fr. Eberhard Huelsmann, assistant; Fr. Kilian Roth, chaplain at St. Anthony's Hospital.

Oldenburg, Ind.—*Holy Family Convent.*—Fr. Hugo Staud, Lector of Theology.

Lafayette, Ind.—*St. Boniface Church.*—Fr. Engelbert Hommrich.

St. Lawrence Church.—Fr. Francis Solanus Schaefer, Rector and Superior; Fr. Ethelbert Morgan.

Bloomington, Ill.—Fr. Celestine Matz, assistant.

Peoria, Ill.—*Sacred Heart Church.*—Fr. John Capistran Heitmann, chaplain at St. Francis Hospital.

Streator, Ill.—Fr. Andrew Henze, assistant.

Minonk, Ill.—Fr. Bertrand Labinsky, assistant.

Kansas City, Mo.—*Church of the Sorrowful Mother.*—Fr. Evarist Zoller, assistant; Fr. Symphorian Weiner, assistant.

—*St. Francis Church.*—Fr. Angelus Hafertepe, Rector and Superior.

Higginsville, Mo.—Fr. Apollinaris Grabher, Rector and Superior.

Kansas City, Kan.—Fr. Sigismund Pirron, Rector and Superior; Fr. Anaclete Cornelissen, assistant.

Olpe, Kan.—Fr. Polycarp van Mourick, assistant.

Escanaba, Mich.—Fr. Heribert Brockmann, assistant.

Calumet, Mich.—Fr. Willibrord Zieverink, assistant.

Chatham, Ont., Canada.—Fr. Nicholas Bissmeyer, assistant.

St. Michael's, Ariz.—Fr. Edward Leary, assistant.

Chin Lee, Ariz.—Fr. Fintan Zumbahlen, assistant.

Jemez, N. Mex.—Fr. Fridolin Schuster, assistant.

Pena Blanca, N. Mex.—Fr. Francis de Sales Stuerenberg, Rector and Superior.

Rosswell, N. Mex.—Fr. Adalbert Rolfes, Rector and Superior.

Carlsbad, N. Mex.—Fr. Arbogast Reisler, Rector and Superior; Fr. Samuel Gelting, assistant; Fr. Lawrence Rossmann, assistant.

Gallup, N. Mex.—Fr. Florentine Meyers, Rector and Superior; Fr. Robert Kalt, assistant; Fr. Victor Sommer, assistant.

Farmington, N. Mex.—Fr. Albert Daeger, Rector and Superior; Fr. Marcellus Troester, assistant.

Graymoor, N. Y.—On Thursday, June 16th, the Feast of Our Lady of Perpetual Help, the Most Rev. John M. Farley, Archbishop of New York, ordained to the sacred priesthood the Rev. Paul James Francis Watson, Superior of the Society of Atonement. The solemn ceremonies of ordination took place in the chapel of St. Joseph's Seminary, Yonkers, N. Y. Thus the pious wish expressed in our last issue has been realized sooner than we expected. May Fr. Paul live long to enjoy the graces and blessings of the holy priesthood, and be instrumental in leading many a noble soul back to the true fold of Christ!

Paterson, N. J.—During the past month Retreats were given by Fathers of the Holy Name Province as follows: By Fr. Hyacinth Rueberg at Providence, R. I., for the Franciscan Sisters at St. Joseph's Hospital, and also at St. Maria's Home. By Fr. Benvenutus Ryan at Hartford, Conn., for the Missionary Fathers of La Salette. By Fr. Marcellus Kolmer at Amityville, Long Island, for the Dominican Sisters. By Fr. Paschal Robinson at Merion, Pa., for the Sisters of Mercy, and by Fr. Stephen Donovan at Winsted, Conn., for the Franciscan Sisters.

Peoria, Ill.—Again we are called upon to mourn the loss of one of our best known Confrères, the Rev. Fr. Benedict Haupt, O. F. M., who passed to his heavenly reward on Saturday, July 2, the Feast of Our Lady's Visitation, at St. Francis Hospital, this city, where he had been Chaplain since last September. After a short illness, borne with perfect

resignation to the holy will of God, and strengthened by the holy Sacraments of the Church, he quietly surrendered his soul into the hands of his Creator.

Born at Cincinnati, O., December 26, 1860, he attended St Paul's parochial school until his first Holy Communion in 1874, when he entered St. Francis Gymnasium. After finishing his classical studies, he was received into the Franciscan Order August 26, 1878, and made solemn profession September 3, 1882. Upon completing his theological studies at the convents of Oldenburg and Cincinnati, he was ordained to the sacred priesthood November 11, 1883, by the Rt. Rev. Bishop Toebbe, of Covington. His first appointment was as assistant at St. Joseph's Church, Escanaba, Mich., where he remained five and a half years. Next we find him as professor in St. Francis Gymnasium, and then as assistant at St. Joseph's Church, Chatham, Ont., Canada. In 1891 he was chosen Master of Novices at Mt. Airy, and also Guardian of St. Anthony's monastery. The Chapter of 1900 appointed him Guardian of the convent at St. Bernard, O., and Rector of St. Clement's Church, which latter position he held until last September, when he was transferred to this city in the capacity of Chaplain to the Hospital in which he died.

The solemn obsequies took place at the Church of the Sacred Heart, this place, on Wednesday, July 6. The body having been transferred from the hospital the evening before, the Office of the Dead was recited the following morning, and solemn Requiem Highmass celebrated by the Very Rev. Fr. Provincial Eugene Buttermann, O F. M., at which he was assisted by the Rev. Fr. Bede Oldegeering, O. F. M., a classmate of the deceased, and by other Franciscan Fathers. The Rt. Rev. Bishop Dunne, of Peoria, and his Auxiliary, the Rt. Rev. Bishop O'Reilly, besides a large number of secular and religious Priests were present in the sanctuary. The funeral sermon was delivered by the Rev. Fr. Vincent Trost, O. F. M. In eloquent words he recounted the life and work of his departed Confrère, and paid a beautiful tribute to his zeal and virtues. Bishop Dunne then pronounced the last absolution, and the mortal remains were taken to St. Joseph's cemetery and buried at the side of the Rev. Hubert Kalt, O. F. M., who died last March 25. Bishop O'Reilly recited the final prayers at the cemetery. R. I. P.

Kansas City, Mo.—(Correspondence.)—On Sunday, June 19th, the Rev. Fr. Victor Sommer, O. F. M., said his first Mass at the Church of Our Lady of Sorrows, this city, assisted by the following Franciscan Fathers: Peter Alcantera Welling as Assistant Priest, Leo Molengraft as Deacon, and Fridolin Schuster as Sub-deacon. The pastor, Rev. Bernardine Wissler, acted as Master of Ceremonies and also preached the festive sermon on the dignity and duties of the Catholic Priest. Solemn Vespers were chanted at three o'clock in the afternoon, followed by benediction of the Blessed Sacrament and the "Te Deum." It was indeed a grand celebration and a day of rejoicing not only for the parents and relatives of the young priest, but for the entire congregation which attended the impressive services in large numbers.

Omaha Neb.—(Correspondence.)—The writer had the pleasure of witnessing an unusually impressive ceremony at the monastery of St. Clare, this city, on the Feast of St. Anthony of Padua, June 13th. It was the reception and profession in the cloister of this venerable contemplative

Order of valiant women, which has of late began to attract in our country, as it has been attracting for seven hundred years in Europe, so many young ladies of rank and accomplishments to the poor and penitent, but heavenly blissful life of contemplative prayer and strict enclosure.

St. Clare's monastery, Omaha, is the oldest of the five establishments of the Poor Clares in the United States, founded by Poor Clares from Rome, Italy, in 1875. Their other monasteries are in New Orleans, La., Evansville, Ind., Boston, Mass., and Bordentown, N. J. The Omaha community is one of the most prosperous, counting some thirty-five choir sisters, four externs, ten novices, and eight postulants.

The ceremony began with Solemn Highmass, celebrated by Father Nicholas Reagan, a lately ordained Franciscan Priest of Paterson, N. J., who was visiting his sister, a choir nun at St. Clare's monastery, Sr. Mary Pius. Father B. Sinne, pastor of St. Mary Magdaline's Church, Omaha, assisted as Deacon; Father M. J. O'Brien, of Lincoln, as Subdeacon, and Father James Stenson, of St. Philomena's, Omaha, as Master of Ceremonies. The choir of St. John's (Jesuit) Church rendered with elegant simplicity the Missa de Angelis. Present in the sanctuary were Fathers Martin Bronsgeest, S. J., and T. C. McKeogh, S. J., of the Creighton University, and Father M. O'Boyle, of Lincoln, Neb.

After the Mass an eloquent sermon was preached by Father P. A. McGovern, pastor of St. Peter's Church, Omaha, on the dignity and happiness of the religious life, and the important and necessary work of contemplative religious in the Church of God—who like Moses lift up pure hearts and innocent hands to appease a justly offended God, while the vanguard of the Church militant engages in war with the world.

Then the Superior of the Franciscan convent of Omaha, Father Pacificus Kohnen, vested in surplice and stole and cope, assisted by Father O'Brien, approached the grate which connected the extern chapel with the enclosed choir, and three young ladies knelt before him to receive of his hands the habit of the Second Order of St. Francis—like the virgin Clare, who knelt before St. Francis in the poor little chapel of San Damiano to be clothed with the garb of penance. The young ladies were: Miss Clare Boyle, of Omaha; Miss Catharine Schwartz, of Boonville, Mo., and Miss Maria O'Hora, of Scranton, Pa. They received the religious names of Sr. Mary Angeli, of the Sacred Heart of Jesus; Sr. Mary Gertrude, of the Infant Jesus, and Sr. Mary Mechtilda, of the Five Wounds. Then a young Sister of the community, Sr. Mary Magdalene, of the Sacred Heart of Jesus (nèe Roberts), having completed the year of novitiate and probation, with the approval of the community, knelt with hands folded and bound with the sacred stole, in token of the Church's approval of her self-sacrifice, vowed to observe poverty, obedience, chastity, and enclosure, all the time of her life, and received the black veil as a mark of her mystical death to the world. The newly received Sisters wore the gray habit and white veil, and a crown of thorns upon their heads, and held a Crucifix in their hands—not ashamed, but rejoicing, to own themselves mystic brides of the Crucified. The ceremony ended with solemn Benediction of the Most Blessed Sacrament.

Sioux City, Iowa.—(Correspondence, July 12, 1910).—July 4th was a red letter day in the calendar of St. Boniface Parish, the occasion being

the laying of the corner-stone of the new church. Solemn Highmass was celebrated at 9 o'clock in the old church. The Rev. Father Marcellinus, O. F. M., of Columbus, Neb., was celebrant; the Rev. J. L. Kerby, Deacon; the Rev. J. Sullivan, Sub-deacon, and the Rev. Father Honoratus, O. F. M., Master of Ceremonies.

After Highmass the whole congregation and many visitors marched from the old church, at West Fifth and Main streets, to the site of the new church, West Fifth and Omaha streets. About five hundred persons lined up in the procession, which was led by the acolytes. The Knights of Columbus, the Catholic Order of Foresters and the St Boniface Society were represented at the laying of the corner-stone. Arriving at the new site, Bishop Garrigan and the accompanying priests knelt in prayer for a short time at the foot of the wooden cross, which had been erected for the occasion. Thereupon the Bishop solemnly blessed and laid the cornerstone according to the Roman Ritual. The Rev. Father Odo Richardt, O. F. M., of St. Paul, Minn., preached a short but pithy sermon in German, exhorting the members of the parish to continue to work harmoniously in the building of their new church. Bishop Garrigan preached the English sermon. "There is no more fitting way to celebrate the national birthday than by bringing the people of a great nation to the great God," said the Bishop in the course of his sermon. "There is nothing strange, unpatriotic or irreligious about it. It is immensely fitting that we should show the great growth and strength of the Church on the very day on which we rejoice over the freedom and growth of our country.

"Four hundred years ago the cross of Christ was planted in this country by Columbus, and at that very time the sacrifice of the Mass was celebrated, if I mistake not, by a Franciscan monk. During all this time the Church has withstood the misrepresentations of its persecutors and has been the great conservative of morality and the divine protector of the home, upon which the state depends for its existence. The world looks to the Catholics for wholesome education, morality and the integrity of public officials. They have established a reputation for sobriety and loyalty to their country and to their God."

The Bishop complimented the members of St. Boniface parish on the great work they had so cheerfully undertaken to build a most splendid temple to God, and urged them to conduct themselves so that they would always be an inspiration to their neighbors and their fellow-workers. He dismissed them after giving them his blessing.

At the conclusion of the ceremonies the congregation and the visitors returned to the site of the old church, where dinner was served on the lawn by the ladies of the parish.

Father Rabanus Thill, O F. M., is pastor of St. Boniface Church. It is hoped the new church will be ready for services by next Easter.

Teutopolis, Ill.—June 21st the following fifteen young men, graduates of the Seraphic College, this place, received the habit of the First Order from the hands of the Very Rev. Fr. Provincial Benedict Schmidt, O. F M.: Arthur Nothoff, Chicago, Ill., now Fr. Symphorian; Leo Ohleyer, Indianapolis, Ind., now Fr. Firmatus; W. Emanuel, Colorado, now Fr. Cyprian; J. Schepers, Quincy, Ill., now Fr. Kilian; W. Teppe, St. Louis, Mo., now

Fr. Bernardine; A. Wesselmann, Denver, Colo., now Fr. Meinrad; J. Magnien, Germany, now Fr. Walter; E. Malone, Madison Neb., now Fr. Cuthbert; J. Fosselmann, Waverly, Ia., now Fr. Amandus; J. Habig, St. Louis, Mo., now Fr. Thomas; M. Fox, Indianapolis, Ind., now Fr. Emmeran; P. Walkowiak, Cleveland, O., now Fr. Vigilius; W. Dunnigan, Lansing, Mich., now Fr. Caesar; Isidor Schott, Indianapolis, Ind., now Fr. Julius; A. Zwiesler, Dayton, O., now Fr. Humilis.

June 23d the following ten Novices made their simple profession: Fr. Anthony Braun, Fr. Canisius Bartko, Fr. Ignatius Ledermann, Fr. Camillus Muschelewitz, Fr. Francis Middendorf, Fr. Hermenegild Toth, Fr. Raynerius Micek, Fr. Othmar Berthiaume, Fr. Vitalis Bartkowiak, and Fr. Benedict Pfeifer. Mr. M. Kocsis, from Cleveland, O, received the habit, and will be known as Fr. Emmericus The Very Rev. Hugolinus Storff presided at these functions.

St. Louis, Mo.—On June 24th the Most Rev. Archbishop Glennon, of St. Louis, conferred Holy Orders upon a number of Franciscan clerics. The following were ordained deacons: Salvator Wegemer, Ignatius Classen, Conrad Reisch, Mark Schludecker, Urban Habig, Philip Neri Rittmeier, Francis Borgias Steck, Theddeus Woloszyk, Joseph Cupertinus Forst, and Philip Benitius Aschenbach.

The following clerics were raised to the dignity of the priesthood: Frs. Nicholas Christoffel, Celestine Strub, Faustine Hack, James Meyer, Charles Schlueter, Giles Strub, Vitus Braun, Hilarion Duerk, Cyrine Schneider, Peter Baptist Volz, Liberatus Presser, Tiburtius Wand, Francis de Sales Werhand and Justinian Kugler.

The young Fathers celebrated their first holy Mass on Sunday, June 26th, at the following places: Fr. Nicholas at Aurora, Ill.; Frs. Celestine and Giles at Brunswick, Mr.; Fr. Faustine at Cleveland, Ohio; Frs. James, Charles and Vitus at Joliet, Ill.; Fr. Hilarion at St. Louis; Fr. Cyrine at Humphrey, Neb.; Frs. Peter Baptist and Liberatus at Indianapolis, Ind.; Fr. Francis de Sales at Chicago; Fr. Justinian at Waconia, Minn.; Fr. Tiburtius at Washington, Mo. Two brother-priests assisted the last-named on this occasion; the one a secular priest, Fr. John B. Wand, of Meppen, Ill., the other, Fr. Wolfgang Wand, O. F M., a Chinese missionary, who is about to return to his distant field of labor.

Washington, Mo.—Saturday evening, July 9, a terrific cyclone greatly damaged the St. Francis Borgias church, in charge of the Rev. Fr. Alphonsus Bergener, O. F. M. The entire eastern part of the roof, as also a turret of the large tower was blown off. Fortunately, no life was lost. The pastor's residence was also damaged by the falling debris. The cyclone lasted only two minutes, but the rain which followed and fell in torrents until Sunday morning about ten o'clock, caused heavy damage in the interior of the beautiful edifice. The church was insured to the amount of $5,000 against winds and storms.

—When the secret of a blessed life is made plain to us, we see that each one must learn it for himself.

—Every time you look at a sin it seems to become a little better looking.

Thanksgivings for Favors Received

are inserted in this column *free of charge*, provided the favor is clearly stated, the name and address of the sender given in full, and when received before the 15th of the month. If thanksgivings not specified are accompanied by an offering toward "St. Anthony's Bread," they will be acknowledged on third page of cover— otherwise not.

Norwood, O., June 22, 1910. As an expression of my sincere gratitude to dear St. Anthony for a safe confinement. I enclose a small donation for the poor students. M. J.

Cincinnati, O., June 30, 1910. I am writing this for a friend who is not a Catholic, but who desires to make public thanksgiving for a great favor received. Having been sick for some time, he would occasionally read the MESSENGER. Seeing how many had been helped, he also asked dear St. Anthony's assistance and received it. Enclosed alms is for the poor students. E. F.

Attleboro, Mass., July 3, 1910. I wish to return sincere thanks to the good St. Anthony for the restoration of a lost friendship, and enclose an alms for the poor students. B. J. H.

Cincinnati, O., July 6, 1910. A friend of mine was falsely accused of having stolen a sum of money. Being convinced of her innocence, I made a novena in honor of St. Anthony and promised publication in your "MESSENGER", if she should be vindicated. Thanks to the dear Saint, the accuser found the money, apologized to the innocent party, and even paid an indemnity for the wrong done her. With a grateful heart I herewith redeem my promise. M. M.

Montgomery, Ala., July 8, 1910. Sometime ago I requested prayers for an increase of salary and promised a contribution to St. Anthony's Bread, should I obtain it. I did not get all I asked for, but was promised the rest by the first of October. Grateful for what I received, I enclose the promised offering. L. A.

Rock Island, Ill., July 8, 1910. Enclosed find an offering for St. Anthony's Bread in thanksgiving to the dear Saint for having procured for me the cure of my foot, and for many other favors obtained through this powerful intercession. T. T.

Joliet, Ill., July, 11, 1910. We enclose an offering for a Holy Mass in honor of St. Anthony, as also an alms for the poor students, in thanksgiving for the favorable settlement of a family affair. Srs. of St. Francis.

Chicago, Ill., July 11, 1910. Enclosed offering is for St. Anthony's Bread, which I promised, if I had a safe confinement. Thanks to dear St. Anthony for having granted my request. B. B. J.

Cincinnati, O., July 15, 1910. Words cannot express my happiness and gratitude to the Sacred Heart of Jesus, the Blessed Virgin Mary, St. Francis and dear St. Anthony for having granted me many favors, especially for the almost entire recovery of my health, which was greatly impaired when I began my studies. But the greatest spiritual favor I received, and for which I can never be sufficiently grateful, is my vocation to the sacred Priesthood in the Order of Friars Minor. Having promised to give public thanks in the "MESSENGER", I respectfully ask you to publish this in your next issue. C. F.

Norwood, O., July 15, 1910. I enclose an alms for the poor students with sincere gratitude to the Sacred Heart, the Blessed Mother of God, St. Joseph and dear St. Anthony for the granting of my petition, viz., a safe confinement. M. H. F.

THANKSGIVINGS ARE ALSO OFFERED:

For Restoration to Health: P. J. R., Detroit, Mich.—J. R., Cincinnati, O.

For Recovery of Lost Articles: B. S., Brazil, Ind.—E. B., Grant City, *Staten Island, N. Y.*

For Other Favors: A. H., Cincinnati, O.—A. L., Rochester, N. Y.—T. C., Calumet, Mich.—A. J. G., San Rafael, Cal.—D. F. McI., Rollo Bay Centre, P. E. Island, Canada.—M. M., Rochester, Minn.—O. K., Carleton, Mich.—A. S. E., St. Louis, Mo.—J. J. R., Cincinnati, O.

Monthly Intentions.

Conversion of two brothers.—That a father may provide for his family.—Successful and speedy sale of property.—Recovery of lost articles.—Cure of various ailments.—Speedy recovery of health.—Grace of a happy death.—Grace of temperance.—Means to pay debts.—Conversion of several persons to the Catholic faith.—Success for a traveling salesman.—To obtain a good Catholic companion.—To obtain good and steady employment.—Peace and contentment of mind.—Grace to avoid evil company.—Peace in a family.—Cure of serious nervous trouble.—To recover a sum of money.—For success in collections of money.—The blessing of good crops.—Protection against enemies.—Cure of kidney trouble.—Success in business.—Recovery of a lost sum of money.—The return of a husband.—Many special, spiritual and temporal intentions.—All intentions recommended to the "Pious Union of St. Anthony."—All intentions placed at the statue of St. Anthony in our oratory.—All readers, contributors and zealous agents of ST. ANTHONY'S MESSENGER.—The Conversion of sinners.—The Poor Souls.

Days of Indulgences in August.

On the 2d. The great Portiuncula—Indulgence to be gained in all Franciscan Churches and Chapels, as also in such that enjoy a special privilege to that effect. (See the "Motu Proprio" of the Holy Father in this issue.)

On the 12th. St. Clare of Assisi, Foundress of the Poor Clares. **General Absolution.**

On the 15th. *Assumption of the B. V. Mary.* A Holiday of Obligation. **General Absolution.**

On the 16th. St. Roch, Conf. III. O.

On the 19th. St. Louis, Bishop, I. O.

On the 25th. St. Louis, King, Chief Patron of the III. O. **General Absolution.**

On the 28th. Feast of the Seven Joys of the B. V. Mary. **General Absolution.**

On the day of the monthly meeting for the members of the III. Order who have confessed, received, visited the church, and prayed for the Holy Father's intentions.

One other day which they might select, each month, on same conditions.

As often as they recite the Franciscan Crown or Rosary.

As often as they recite the "Our Father," "Hail Mary," and "Glory be to the Father," etc., five times for the safety of the Church, and once for the intentions of the Sovereign Pontiff.

N. B.—Where there is neither a Franciscan nor a specially privileged Church, *Teritaries* may gain the Portiuncula Indulgence by visiting their own parish church. The former privilege by which *any of the Faithful* could gain the Portiuncula Indulgence by visiting a church where the Third Order had been canonically established, *has been revoked.* Tertiaries alone now enjoy that privilege.

Monthly Patron: ST. ROCH.

Obituary.

Of your charity pray for the repose of the soul of MISS MARY LANTRY, who died June 24, 1910, at Cincinnati, O. She was a faithful member of the Third Order of St. Francis and of the Pious Union of St. Anthony.—FREDRICK W. HOFFMANN, who departed this life June 4, 1910, at Obernburg, N. Y., at the age of 49 years, 3 months and 23 days. He was an exemplary Catholic and a devoted member of the Third Order of St. Francis.—MRS. ELIZABETH BECKMANN (nèe Hoelscher) who was suddenly called to her reward, July 14, 1910, at Norwood, O., in the 39th year of her age. She was a sister of our Confrère, Fr. Hilary, O. F. M.—FRANK WAGNER, who died July 20, 1910, at Cincinnati, O., aged 69 years, 7 months and 14 days. Deceased was an exemplary Catholic, a faithful member of the Third Order, and the father of our Rev. Confrère, Fr. Eusebius, O. F. M.

May their souls and the souls of the faithful departed, through the mercy of God, rest in peace!

ST. SEBASTIAN AND ST. FLORIAN, MARTYRS.